

CONTRIBUTED ARTICLES

Sermon Section

A LODGE SERMON, OR DEGREES IN RELIGION.

M. P. Hunt, D. D.

(A sermon preached before the North Mississippi Baptist encampment at Blue Mountain, July 13th, 1913, dictated later to a stenographer and published here without revision by the speaker.)

Philippians 3:10-11: "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

When years ago I first preached from this text I discovered therein unfolded four steps or degrees in the divine life. Having just taken the degrees in one of the secret orders I was led to call it my lodge sermon or degrees in religion. I found on more than one occasion that the announcement of this subject served to draw some who might not otherwise have come. I soon learned also that from my theme they expected some reference to lodges and in deference to this expectation and what I thought to be a real need, I prepared some remarks that I am about to submit as touching lodges.

The earth is full of them, and the end is not yet. Judging from their own statements, there are not a few lodge men that put their voices in place of the church. Not infrequently one is heard to say, "My lodge is good enough for me."

Allow me to say that such an attitude wrongs your lodge. I am familiar with many, and in so far as I am advised, none make any claims to providing for or looking after man's spiritual interests; and yet they all recognize man as a spiritual being. In saying, "My lodge is good enough for me" you allow it to take a place in your life for which it was never intended and thereby the lodge is wronged.

Such an attitude on the part of the lodge member also wrongs him. No one lodge nor any or all of the lodges combined are capable of rendering the spiritual help and guidance the soul needs. The lodge is, of the earth, earthly. It makes provision for and looks after the temporal interests of its members and their families. It is a mutual affair in which men are placed together to care for each other and their loved ones.

In the time that remains, I want to call attention to the four steps of the divine life as indicated by Paul in the text.

1. "That I May Know Him."

This is the alpha of the divine life. Jesus said "This is life eternal, that they might know thee and Jesus Christ whom Thou hast sent." Do you know Jesus? We are plainly told that many think they do, when as a matter of fact they do not. Jesus Himself points out that "In that day many will say unto me, Lord, Lord, have we not

prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works. Then will I say unto them, I never knew you. Depart from me, ye workers of iniquity." This will indicate that preachers and great religious leaders are to hear the awful, disappointing announcement of our Lord. Are you sure that you know Jesus? Do you have real fellowship with Him? Can you read your title clear to mansions in the sky? Or are you just hoping to go to heaven? Until you are certain about this first degree, the second is impossible. The second degree or step in the divine life is to be found in the words:

2. "And the Power of His Resurrection."

A commentator has well said, "This phrase is inexhaustible." After indicating some of the things it means, he adds, "This passage indicates the great proof, that while our acceptance in Christ is always based upon His propitiatory work for us, our power for service and endurance in His name is vitally connected with the life of the Risen One made ours by the Holy Spirit." That is, we are dependent upon His propitiatory work for salvation and we are also dependent on His risen life for power for holy living and effective service.

Thus the second degree in the divine life is the impartation of the power of the resurrected Christ to us in the person of the Holy Spirit. Is not this our one great need? Is not this the heart-cry of deacons, preachers and Sunday School workers, "Oh for power!" Do you feel the need for it? Do you desire it? Then it is yours if you are willing to pay the price. We are told, "Ye shall receive power when the Holy Spirit is come upon you." When will He come? There are three words that answer. When we obey, tarry and pray. See Acts 5:32; Luke 26:40 and Acts 2:39. The third step or degree in the divine life is indicated:

3. "And the fellowship of His sufferings."

The word fellowship literally means to ship together. The Modern Speech New Testament translates it "to share in His sufferings," which gives us the exact idea. How many are ready to pray for this third degree? Alas! Too many of us shrink from even the smallest hardships for Jesus. What a guilty distance between the average Christian and Paul in his prayer to share in the sufferings of Christ! Before you pray this prayer, it is well to sound its depth. Paul longed for and desired to fellowship Christ in His sufferings, and God abundantly granted his request and the record of that fellowship is recorded in II Cor. 11:23-28.

In the light of God's answer to Paul's prayer, can you say that you want to know Christ "in the fellowship of His sufferings?" If so, I congratulate you. The reward is worth the price. "If we suffer with Him, we shall also reign with Him." He has tasks and places for all who have the mind and spirit of Paul.

The fourth degree or step in the divine life is indicated in the words:

Thursday, July 24, 1913.

Thursday, July 24, 1913.

THE BAPTIST RECORD.

4. "Being Made Conformed Unto His Death."

The Modern Speech New Testament gives us the exact thought of the text in the translation, "Die even as He died." That is to say, Paul actually prayed for, longed for and desired a martyr's crown. That this is the correct interpretation is made manifest by the opening clause of the eleventh verse, which, as translated in the Modern Speech New Testament, gives us as a reason why he desired these four steps: "In the hope that I may attain to the resurrection from among the dead." Revelation 20:5-6 indicates that those who were to be raised from among the dead were such as had suffered martyrdom for Christ.

But someone will say, "Do you think we ought to pray for a martyr's crown?" I say that Paul did pray for it. I venture also to say that it is worth praying for. And yet I properly remark that there is a martyrdom within the reach of us all and to which we all need to yield ourselves, voiced in the words of Paul, "I die daily." Oh, for Christians who by the grace of God die daily to ambition, to selfishness, to pride and to all that is offensive in God's sight. These are they whose lives mightily tell for the bringing in of the Kingdom. Then, too, "The time is come that judgment must begin at the house of God and if the righteous scarcely be saved, where shall the ungodly appear?"

Louisville, Ky.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

A new book by a Mississippian is always of interest. A new book on religion or theology is along the best lines, and a book on the cross begins at the heart of all things. One of the newest of this kind is "The Biology of the Cross" by J. Benjamin Lawrence, pastor of the First Baptist church, at Columbus, Miss. From the early period of Christianity the philosophy of Christianity has made its appeal to a certain quality of mind in believers. There are some who love to study out the causes and consequences and relations of Scripture truth. Justin Martyr was of this class who wrote to the Roman emperor a defense of the Christian religion. Later the immortal Henry Drummond who was both a college professor and a preacher, was lured by the desire to show the wonderful analogies between God's revelation in nature and the Book. He wrote a book that it is hard to get away from. It started many others to thinking and writing along the same line. Brother Lawrence has applied this principle of investigation and comparison to one particular truth in the gospel, the cross in every sense of the gospel. He takes up the cross and shows how life begins at the cross.

Endowment now stands at \$108,000.00

MISSISSIPPI COLLEGE ENDOWMENT.

W. A. McComb.

Below will be found a partial list of cash subscriptions to the endowment beginning March 28, 1913. Those subscribed previous to March 28th were published in The Bap-

ist Record last winter and spring. This list will be continued next week and so on until all cash subscriptions up to date have been reported.

The book is from the Revell Press, and sells at 75 cents net.

MISSISSIPPI COLLEGE

MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!

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If you are looking for good books at absurd prices, look for the advertisement of The Baptist Record's book sale, which appears in the latter part of this issue. The prices, though extremely low, include the postage. When our present supply of these books is exhausted, no others can be secured at the low prices. Better be first.

The Baptist Record

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words, insertion free; all over these amounts will cost one
cent per word, which must accompany the notice.

EDITORIAL.

Social Mission of Jesus.

Men are speaking today as if this were a new discovery. It is rather the revival of an old truth and an awakening to a new duty. With the enthusiasm of discoverers men are speaking as if this were the only mission of Jesus, or as if it were the paramount idea in Christianity. We are only beginning to learn how wide and deep, how far-reaching, all embracing, complete is the ministry of Jesus. New fields are opening, new needs are being met and supplied. We have yet to learn the full meaning and compass of our Lord's work which Paul pointed out when he said, "He that ascended far above the heaven is the same that descended into the lower parts of the earth, that He might fill all things," pouring into their needs His great fulness and sufficiency.

It is natural that His personal ministry to individual men and women should have attracted attention first. That must come first or there can be no other. But the moment the life of Jesus touches the soul of a man, it begins immediately and by necessity of its nature to relate Him properly to others. It determines his attitude and relationships to all others. It is the only power that does give right relation to others. "The Kingdom of Heaven is righteousness;" and that means right condition within and right attitude toward God and toward all without us.

God's Love in The Heart.

One of the tasks of our generation is to preach and apply the precepts and spirit of Jesus to the conditions of men of today. This is beautifully set forth in the eleventh chapter of Isaiah, where the shoot from the stock of Jesus comes with the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. The whole passage gives his qualifications for the task of dealing with social problems. It is mighty good reading and would furnish material for an expository and practical sermon of the best type. The most conspicuous social problem is that of poverty and wealth, and so this is the first one He addresses Himself to: "With righteousness will He judge the poor and decide with equity for the poor of the land." The instruments that He uses are the faithful publishing of the truth and the gracious im-

parting of His Spirit. "He will smite the land with the rod of His mouth, and with the breath of His lips will He smite the oppressor." The preaching of the truth on this subject will do more to turn men to right dealings with one another than all the courts of law. The newspapers if they are faithful in exposing wrong and upholding right, will do more than courts of law and penitentiary sentences. We may need both, but the law without the gospel brought the world to a sad state of things. He will see that everybody has a square deal: "Righteousness will be the girdle of his loins and faithfulness the girdle of His reins." The result will be the removal from men of the tiger nature that seeks to injure and destroy. "The wolf will dwell with the lamb, and the leopard will lie down with the kid." The rest of the description is very beautiful: "And the cow and the bear will feed; together will their young ones lie down. And the lion will eat straw like the ox. And the sucking child will play about the whole of the asp, and the weaned child will put his hand on the basilisk's den. They will not hurt nor destroy in all my holy mountain, for the earth will be full of the knowledge of Jehovah, like the waters which cover the sea."

This is the only sure guarantee against future and fearful disappointment. "Hope shall not be put to shame because the love of God is shed abroad in the heart through the Holy Spirit." Hope that is not supported by this change in the man's nature is doomed to result in fearful disillusioning when it is too late; but hope that is confirmed by this transforming by God's love in the heart will pass current through tests here and through the gates into the New Jerusalem.

Encampments—Why?

Whether the encampment idea sprang full grown from someone's brain or whether the idea is the product of evolution is a minor affair. The important fact is that encampments in Mississippi have come to be of such spiritual value that we could not well afford to be without them.

Why are these encampments valuable? We might make a Yankee reply by asking: "Why are they not of value?" And the latter question would consume less time in the answering.

But the chief things to be gotten at these meetings are information and, through inspiration, motivation. One cannot sit listening to men like Poteat, McGlothlin, Sampey, Boone, Hunt, Henderson, Cree and Graves—men imbued with the Spirit of the Lord—without receiving some part of their intense purpose and enthusiastic spirituality.

However, it was so easy and so pleasant to sit and joyously absorb these addresses that it is doubtful if they stayed with those who heard them as long as something else. The most valuable things that come to us are those that we work for. So, many found that the most gratifying and helpful seasons of the encampments were the teaching periods; when the leaders were really teachers and the listeners students.

Thursday, July 24, 1913.

love Him because He first loved us, but simply "we love because He first loved us." This is the transformation that has been accomplished in us. We now are made like God, loving instead of unloving. This is the radical change that has been made in a Christian. It is not simply a consciousness that He loves us; it is not that we merely return that love; but it is that the loving attitude and disposition of God has become ours. We are children of God and are like Him in character and feeling and conduct toward all others. This is to be changed from self-seeking to self-sacrificing, from being self-centered to self-effacement.

This is the only genuine altruism; and the only way to it is to have it poured into our hearts by the Holy Spirit. He who has God's Spirit has God's mind and disposition. We are made partakers of the divine nature. If we have not the Spirit of Christ we are none of His.

There is a clear intimation that this gift is ample and overwhelming. It is "poured forth." It is sufficient to completely transform our nature. It exercises a dominant influence in the life. It determines our attitude toward others in every case, and regulates our conduct.

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Thursday, July 24, 1913.

Some animal the zoologists tell us about has a peculiar method of preserving his species. He divides himself up into small pieces and each small piece goes off somewhere to form a colony for himself. Observe the study class, a unit, at the encampment, taking up a mission study book, the B. Y. P. U. manual or one of the books of the teacher training course. Rarely does a student, having completed the book required fail to go home and organize a similar class or inaugurate a course of study.

Perhaps here lies the greatest value of the encampment idea. If each one who attends can take away one noble thought from the addresses, sermons, sunset services, or study classes and pass it on to his neighbor, then our encampments are worthy not only to live but to grow.

The Blue Mountain Encampment.

To find a place where the mosquito is an absentee were a happy discovery; to effect for a while a change of scene were a thing to be desired in July; to greet old friends and meet new ones were a pleasure; to listen daily to teachers who know and preachers who show the way of life, how to walk therein and how to lead others into it were a benediction. But to enjoy all of these blessings in one week, ah, that was the Blue Mountain Baptist Encampment.

The teaching department of the encampment, always its backbone, was broader than ever this year. In addition to the State Sunday School Secretary, Mr. J. E. Byrd, who has had a leading part in every session and who taught Doctor Dargan's "Doctrines of Our Faith," five other specialists in Sunday School methods and work were on duty: Miss Miley, who had charge of the primary work; Mrs. Sansing, who taught "The Heart of the Old Testament;" Mr. Edgar Holecomb, who taught "The Graded Sunday School;" Mr. Frank Leavell, who conducted the work in the B. Y. P. U. manual; and Mr. Harry L. Strickland, who taught the Convocation Normal Manual.

Miss Miley's work is so well and favorably known as to require little comment. Mrs. Sansing has been one of the popular instructors in Blue Mountain College. Mr. Holecomb, a young man of notable ability, the only graduate with special distinction in Mississippi College's class of 1913, made his formal entry on his work as Assistant Sunday School Secretary at this gathering. Mr. Frank Leavell, a man who does not require the honor of being one of the "famous Leavell boys" to demonstrate his ability, is the B. Y. P. U. secretary for the State of Georgia. Mr. Strickland is the Sunday School secretary of Alabama and one who understands the organization and direction of Sunday School forces as few men do, though a modest man withal.

A large number received diplomas and cer-

5
THE BAPTIST RECORD.



The New Home of the Brookhaven Church Now Under Construction.



Rev. H. L. Weeks, Pastor First Baptist Church
Vicksburg, Miss.
Who assisted the Brookhaven church in a
good meeting.

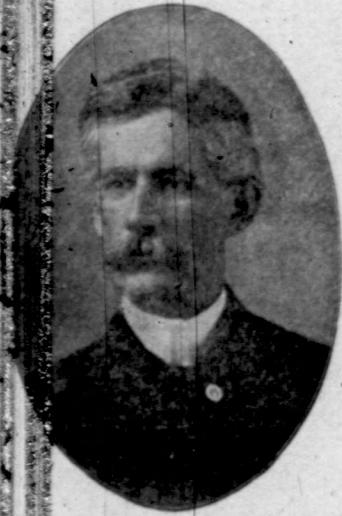
Dr. P. V. Boniar, the new president of Judson College, was in The Record office this week. He is a man whom all his friends are glad to see. He is looking for students. Anybody that has to go out of the State could not do better than talk with him.

The Baptist Record had an able representative at the Blue Mountain Encampment in the person of Rev. Martin Ball, of Winona, whose weekly notes headed "News in the Circle," form one of the most popular departments of the paper. Brother Ball delivered a stirring sermon to one of the largest night audiences.

We are glad to report Brother W. G. Maffay is recovering after an operation for appendicitis, which was performed at the Jackson Sanatorium. He is now well enough to be removed to the home of Brother H. M. King and will soon be back at work. We are grateful for the skill that restores this useful pastor and preacher to his employment with renewed health.

On Sunday the editor preached for Pastor H. C. Joyner at Wiggins to good and appreciative congregations. These people have recently remodeled their house of worship at considerable cost, making it unusually comfortable and providing ample class rooms for the Sunday School. They are now making further improvements about the church and pastor's home for their protection and appearance. Brother Joyner's pastorate of five years has been marked by evidences of advancement in many lines. He believes in the value of the paper and doesn't hesitate to tell his people so. We had a good list at Wiggins already, but came away with it more than doubled.

MISSION SECTION



DR. P. H. MELL

Recently Elected Treasurer of the Home Mission Board, Atlanta, Ga.

IMPORTANT ANNOUNCEMENT.

The New Treasurer of the Home Board.

By B. D. Gray, Corresponding Secretary.

It gives me great pleasure to announce the election of Dr. P. H. Mell as treasurer of the Home Mission Board and of his acceptance of this important position.

Dr. Mell entered upon his duties July 16 and will give his entire time to this work. He needs no introduction to the denomination. Son of the great Dr. P. H. Mell, so long a resident of the Southern Baptist Convention, he has made an enviable record as an educator, closing his activities in school on his retirement from the presidency of Clemson College, South Carolina.

Mr. Walker Dunson, for twenty years treasurer of the board, on account of pressing private business declined to serve longer. The denomination and the board regret the loss of Brother Dunson, but are to be congratulated on so capable a man as Dr. Mell as his successor.

All remittances of money for the Home Board should be made payable to the "Treasurer of the Home Mission Board of the Southern Baptist Convention."

We urge brethren everywhere to come to our help with generous contributions as we are in some need and are having to borrow heavily to meet expenses.

Atlanta, Ga., July 19, 1913.

Our special Bible, which sells for \$1.00, and 25 cents for postage, has come to be one of the best sellers—as it should be. You can hardly keep them in stock because they sell so fast. If you are one who has not gotten a copy of this splendid book for so little money, you should send at once to The Baptist Record, Jackson, Miss., and secure one.

THE NEW HOME BOARD TREASURER.

Victor I. Masters, Editorial Secretary.

The Home Board feels sure that the recent election of Dr. P. H. Mell, of Atlanta to give his full time as treasurer of the board will meet with the hearty endorsement of our brethren all over the South.

Dr. Mell is a son of Dr. P. H. Mell, Sr., who was for many years the president of the Southern Baptist Convention and whose memory still dwells beneficially in our Southern Baptist heart.

That brethren in other sections may know him somewhat better, I give a few of the outlying facts of his life. He was born at Penfield, Georgia, in 1850, when his father was a professor in Mercer University there. He graduated from the University of Georgia in 1871. Four years before he had become a Christian and united with the church. After taking various post-graduate degrees and having received the honorary degrees of Ph. D. and LL. D. from different institutions, he entered upon his distinguished career as an educator.

This career embraced fourteen years of service as professor of geology in the Alabama Polytechnic Institute, where he remained until 1902. In 1902 Dr. Mell became president of Clemson Agricultural College, in South Carolina, which responsible position he administered with distinction and success until 1910.

It will be of interest to our brethren to know that while Dr. Mell was director of the Alabama weather bureau service, from 1884 to 1893, he invented the present weather signals used by the United States weather bureau service. There is a suggestion in this connection that is amusing, while at the same time we have reason to hope it may never become tragic. The suggestion is that in connection with Dr. Mell's new position as treasurer of the Home Mission Board a great deal under our present imperfect system of raising money, will depend upon the kind of weather signals the bureau may be able to display during April of each year.

May the thought in the minds of the brethren that Dr. Mell invented these signals be ever present to turn their thoughts toward forestalling the untoward effect that the display of undesired signals may have on the amount of money Treasurer Mell will have to handle for Home Missions.

Dr. Mell has been honored by election to a membership in a large number of scientific and historical societies and is the author of a number of publications and volumes on agricultural and botanical subjects. He now has in preparation a school history of Georgia.

What is of even more interest to our Baptist brethren is that Dr. Mell has from his youth been actively identified with our Baptist denominational work. He is now so identified and he is a loyal Baptist. His interest in the great cause of Home Missions

Thursday, July 24, 1913.

is not new but has been of long development. He understands and loves the brotherhood and they will love him.

Home Mission Rooms, Atlanta, Ga.

SOUTH AMERICAN TOUR OF BROTHER AND SISTER W. Y. QUISENBERRY.

By the big hearted liberality of a dear friend and brother, who learned to love me while I was his pastor, my wife and I are both permitted to take a long desired trip to South America to study its mission problems. We sailed from New York, May 17th, on Steamship Vasari, of Lamport and Holt Line.

After twenty-four hours out from New York, we have found the sea and sky perfect. The trip to Bahia of fourteen days was glorious, no heavy waves, only a few white caps. The air was delicious in its purity and freshness, and the sea wondrously revealing its myriads of beauties. For hours, both by day and night, we marveled at the variety and beauty of God's handiwork as revealed in sky and sea. I have crossed the Pacific twice and saw nothing so beautiful or pleasing as on this trip. It is the most restful trip to both body and spirit that I have ever taken.

We found quite a congenial company on board, remarkably cosmopolitan. I was invited to preach, and we had a goodly company of various nationalities and faiths. I spoke on the subject of "Redemption and Adoption." It was most interesting to notice the effect of God's truth as expressed in the faces of those who heard me. There were tears of interest and sympathy and expressions of earnest service, a highly accomplished German musician, who is on his way to Rio and Buenos Aires to fill several weeks of musical engagements in leading theatres at a salary of \$1,000 per night, and who had played the piano at our service, said to me, with a warm grip of the hand, "Your message was wonderful, wonderful, glorious." A prominent capitalist from British Columbia said, "I would give everything I possess if I could believe and feel as sure of what you said as you do." A cultured and elegant gentleman from Chili, a man of large wealth, who, with his beautiful and accomplished wife and little one, have been visiting in the United States for a year and a half, after several conversations with me, said that they were brought up in the Catholic faith, but that he had become very much shaken in his Catholic religion, had lost faith in its doctrines and priests, and earnestly desiring to know the real truths of God, he asked me if I had any literature with me that would give him light as to our views as Baptists. He said it would be a joy to him to have me visit Chili, and that he would be glad to hear me preach, or any of my faith. He said, "I am already convinced that the views you have expressed to me are what Chili needs." He is to spend sometime in Buenos Aires with the Chilian consul and will hear our missionaries. I mention these facts to show the interest which the truth of God's word awakens in those who hear it. Oh, if all of our

Thursday, July 24, 1913.

Baptist people would seek more earnestly to know and to do and to teach God's truth! The world needs the pure word of God, believed and obeyed.

We reached Bahia, our first stop, at 1:00 p. m., Sunday, June 1st. We were met in the harbor by five committees, representing five churches in Bahia, the State Mission Board and the college. Among those meeting us were Brother Stapp of Bahia College, Jackson, of the evangelistic work, the pastor of the First church, Brother Terry, who is soon to take charge of our work in Piauhy, the treasurer of the Brazilian Baptist Convention, Brother Thomaz, the treasurer of the Bahia Electric Railway system, a committee of women from the missionary societies to greet my wife and bring her a beautiful bouquet of flowers, besides a number of others. These servants of the Lord had provided a splendid steam launch for us, and after a warm greeting, such as only Brazilians know how to give, our launch left the splendid steamer singing glad gospel songs. My wife and I did not understand the words, but recognized "Coronation," "Peace Be Still," and "Oh, Happy Day."

Our hearts throbbed with joy as we felt the kindred spirit expressed by our brethren and sisters in this far southland. On reaching the shore, we were taken at once to the college, where we were warmly greeted by others who did not get to the ship. Here again we were welcomed by songs of praise and thanksgiving, and some appropriate words of greeting from the pastor of the First church, and with words of gratitude to the board in the homeland for what they have done, are doing, and are planning to do in Brazil. After some very delightful refreshments served by the good women, we had to hasten back to the steamer putting to sea at 5:00 p. m. After we went to the steamer, a box of splendid fruits of various kinds was put on for us. I must not go into details, but who can ever forget the Bahia orange after having gotten them direct from the tree?

Much of this kindness and love was due to the foresight and warm-hearted love of Solomon Ginsburg and the love and respect with which he is held, thus adding to our pleasure and comfort. Ginsburg is a man of God, whom to know is to love more and more. He is richly gifted in mind and heart. It makes one's heart tingle to see the greetings which he receives.

More anon.
W. Y. Quisenberry.

June 3, 1913.

IMPORTANT HOME BOARD MEETING.

Victor I. Masters, Editorial Secretary.

Besides the local membership, the following brethren were present: Richard Hall, of Alabama; F. F. Gibson, of Arkansas; John E. Briggs, of the District of Columbia; C. W. Duke, of Florida; George W. Allison, of Illinois; M. E. Dodd, of Louisiana; W. A.

The details of the meeting will be given

THE BAPTIST RECORD.



MR. W. EDGAR HOLCOMB
Assistant State Sunday School Secretary for Mississippi, who entered his new work at the Blue Mountain Encampment.



MR. FRANK H. LEAVELL
State B. Y. P. U. Secretary for Georgia, who conducted the work in the B. Y. P. U. Manual at the Blue Mountain Encampment.

with some fullness in the new annual tract of the Home Board now in press, "Our Annual."

After cutting down at every point that seemed possible, at some points to an extent that made the board fearful of actual injury to the work, it was found that every dollar of the apportionment for the year would be needed to meet the demands made upon the board. There are always some emergencies arising during each year that the board feels must be taken care of. It

will be observed that there is no leeway at all by which the board may this year take care of such emergencies, the only possible chance being that some of the conditional appropriations may fail to be taken up, thus releasing a small amount for some urgent cases.

It was a great meeting of the board. Perhaps a greater meeting has not been held. It was characterized by a prayerful spirit, earnest work and an evident conviction of the surpassingly large responsibilities confronted by this board as an agency of our Baptist body. Two months of the fiscal year have already passed, and the receipts have been very, very small, less than \$15,000. Churches that propose to give regularly to the different causes during the present fiscal year should remember our needs.

A resolution was passed to which I beg the particular attention of treasurers of churches' contributors and all other persons who send money to the Home Board. All monies should be sent payable to the Home Mission Board of the Southern Baptist Convention. This is the corporate name of the board and it will facilitate its business if monies are sent in this way.

Home Mission Rooms, Atlanta, Ga.

TIDINGS OF THE KINGDOM

—Dr. F. H. Mell has been elected treasurer of the Home Mission Board, vice Brother Walker Dunson resigned. Dr. Mell is well qualified to take care of the funds of the board. Commendatory words concerning him appear in another part of the paper.

—Brother W. P. Browne, who was licensed by the Berea church, Kosciusko association, and later ordained at New Shiloh, is open to work where they may call him. His present address is Crosswood, R. F. D. He was a student two years at Mississippi College.

—The Session and Home Boards should have the thanks of the Baptists of Mississippi for sending such men as Graves and Cree to the encampment to give the people a knowledge of the bread and need of the fields through eye and ear by means of their stereopticon lectures.

—J. B. Juan, Bonita: I am here in a good meeting with Brother W. A. Murray. We are having splendid congregations, and souls are being saved and the interest is growing with every service. I shall go to Hattieburg next week to be with Brother R. Drummond. Pray for me.

—Brother W. R. Johnson, Johnston Station: On Saturday before the second Sunday, we began a meeting at Moak's Creek with Rev. J. L. Boyd, of Louisville, Ky., to do the preaching. We continued until Thursday, resulting in 15 additions to the church; 13 for baptism, and the church greatly revivified.

—A. J. Johnston, Gloster: We have just closed a fine meeting at Magee, Brother Gates, of Laurel, doing the preaching. He was true to the word—the gospel. He preaches with the swing of a Georgian, the bravery of a John the Baptist, the earnestness of a mountaineer and the power of a Stephen. All thoroughly enjoyed his stay in our midst, and the church was greatly strengthened by his Biblical preaching. We love Gates here. Eighteen united with the church. We have recently added six new Sunday School rooms to our church. Brother Posey, their former pastor, had the church ready to undertake the new rooms when I went to Magee, hence much credit for the new Sunday School rooms belongs to him. The church is united and happy: the outlook is bright.

—Geo. W. Riley, Houston: Evangelist Geo. C. Cates is with us in a good meeting. Brother J. P. Martin, one of Mississippi's best revivalists, was with us a week and Brother Cates is in his third week, preaching with his usual power. Many have been saved and much good done otherwise. Will the brotherhood pray for us?

—There begins this week in the young people's department a serial story by Mrs. Ethel Verne King, wife of Pastor H. M. King, of the Second church, Jackson. The story's name is "The Missionary Hen." So far as our knowledge goes, this story is the best yet written on evangelism in the mountain districts. It will be read with pleasure by young and old.

—The Secretary of the Foreign Mission Board of the colored Baptists sends out a strong appeal for more effort to enlist the negro brethren in this work. He insists that the blanks for association letters should have a place for foreign missions and he filled out with a good offering. We hope this will meet with a hearty response. They have missions in Africa, West Indies and South America.

—Rev. J. A. Jordan, Verona: We are having a good meeting here at Verona. I am assisting Brother J. A. Rogers, pastor here for 18 years. This church is second only to one in Aberdeen association in gifts. They are a fine people with splendid leadership. We are having good attendance on the services. We have had five conversions up to Thursday night. Meeting will continue into next week. Pray for us. God bless The Record.

—Rev. R. L. Breland, Philadelphia: I closed a good meeting at Lawrence Sunday. This church was organized a few months ago and has a small membership, but these are true blue. The meeting continued for eight days. There were nine additions to the church. Brethren S. W. Johnson and W. M. Yarbrough rendered valuable aid for which the pastor is very thankful. My meeting is in progress at McDonnell this week. Rev. R. G. Joiner is doing the preaching. The spirit is good.

—A member of the Phalti church: Our annual meeting, held by Dr. and Mrs. Borum last summer, 10 miles west of Mount Olive, has had two marked and permanent results. In the first place, there was almost twice as much money raised on the salary of the incoming pastor, Rev. T. J. Moore, one of the most devoted and efficient pastors in South Mississippi. In the second place these two noble characters sowed seeds for missions, and these seeds have been well cultivated by the untiring efforts of the pastor, T. J. Moore, resulting in a twelve-fold increase in mission contributions. Was not that a fine way to spend a week of the summer vacation? Would there not be a great spiritual uplift and a great financial increase for the kingdom if all the able city pastors would follow the example set by Dr. and Mrs. Borum?

—Rev. S. G. Cooper, Belzoni: I desire to express my hearty appreciation of the kind and generous help of my people of Belzoni, Swiftown and last but not least, Oak Ridge, at Turrell in their timely assistance in my trip to the Southern Baptist Convention at St. Louis and also to Nashville for an operation on my eyes for cataract by the hands of that noble Christian gentleman and skilled specialist, Dr. G. C. Savage.

God bless them one and all together with my good friend, Dr. Savage. . . . The night before starting for Nashville I baptized three promising candidates into the fellowship of the First Baptist church of Belzoni. . . . I expect to return to Nashville about the first of September for a minor operation. I believe under God and the skill of Dr. Savage I will be able to see better than I have for a long time. . . . I desire to ask the prayers of God's people that I may honor God more than ever, whatever the issues may be. . . . In many other ways than the above mentioned have my noble people shown kindnesses to me and mine.

—Rev. C. W. Stumph, Charleston: I will begin a meeting at the Corinth church, near Charleston, on Sunday, July 20, and will continue one week. The meetings at Friendship church, near Charleston, will begin on July 27, and continue one week. This is in one of the "tongue" strongholds. We hope to do some good work. . . . The Spring Hill Baptist church will have its revival beginning the third Sunday in August. Brother McCool is pastor and will be assisted by Brother H. L. Martin, of Indianapolis. . . . The church building at Oakland is nearing completion. The house is a credit to the town and to the cause. We expect great things from this mission field. . . . On June 30, Brethren Leavell and Schofield came to us at Charleston and began a meeting. They continued with us 12 days preaching and singing the gospel with power. We had the largest attendance of any revival in this town for a number of years. Great interest was taken on the part of many other Christians of the town, and all enjoyed the sound preaching and sweet singing. The church was greatly revived and there were 20 baptized and eight received by letter. Some converts went to other churches. It was considered by all as the greatest revival Charleston has had for a long time. The work will last. . . . Brother Leavell returned to Oxford and accepted the pastorate there. Brother Schofield goes to Milford, Texas, to be with Brother T. T. Martin in a meeting.

—This is the open season for revival meetings. What is a revival without new song books? The best are The New Evangel and The World Evangel. The former has been a popular favorite for more than two years. The latter was issued in February and bids fair to equal the record of its predecessor, The New Evangel. Either of them may be secured from The Baptist Record, Jackson, Miss. See the advertisement in the latter half of the paper or send 25 cents for a sample copy of either book.

ADVERTISING DEPARTMENT

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NEWS IN THE CIRCLE
MARTIN BALL

Rev. A. H. Huff has resigned the work at Portland, Tenn., and accepted the call to Dyer, same State. He is on the new field now.

Pastor L. C. Kelly has resigned at Orlando, Tenn., and accepted a call to Campbellsville, Ky. Dr. G. R. Mangum accepts the pastorate at Paris, Kentucky.

We extend deepest sympathy to Editorial Secretary I. J. Van Ness of the Sunday School Board on the recent departure of his only brother to his heavenly home.

Dr. R. G. Patrick has resigned the presidency of Judson Female College and Rev. Paul V. Bomar was chosen to fill his place. Dr. Patrick's health is not good.

The church at Bamberg, S. C., has called Rev. L. A. Cooper, of Toccoa, Ga. He has resigned at Toccoa but it is not stated that he has accepted the call to Bamberg.

The Home Board has laid hands on Evangelist Ray Palmer and his wife, and they will be connected with the board in its evangelistic department after September 1.

Pastor Geo. W. Riley, of Houston, is in a great meeting. Evangelist Geo. C. Cates is preaching. The outlook is good. Everything seems favorable for a great meeting.

During a gracious meeting at Mount Tabor church, LaRue county, Ky., there were 51 additions—43 by baptism. Pastor J. S. Gatton was assisted by Pastor H. A. Barnett.

IRRITATING SKIN TROUBLES

such as chafing, itching, excessive perspiration, sunburn, hives, ivy poison, insect bites, eczema, etc., can be quickly relieved without pain or inconvenience if you will use Tyree's Antiseptic Powder as directed. In cases of sore, tired, sweaty feet or body odors, it is invaluable. Never fails to relieve. Invaluable as a douche, enema, or spray for cleansing and disinfecting purposes. Get a 25c box at any drug store (or by mail) and if not pleased return the empty box and get your money back.

J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to any one who writes mentioning this paper.

CANCER CURED AT THE KELLAM HOSPITAL

The record of the Kellam Hospital is without parallel in history, having cured to stay cured permanently, without the use of the knife, acids, or X-ray, over 90 per cent. of the many hundreds of sufferers from Cancer which it has treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Physicians treated free. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va. Write for literature.

QUEEN & CRESCENT ROUTE

HOME SEEKERS' TICKETS

On sale from Meridian and Newton (only) first and third Tuesdays of each month, limited to return twenty-five days from date of sale, to principal points in the West.

SUMMER TOURIST TICKETS

On sale daily from Hattiesburg, Meridian, Jackson and Vicksburg, until September 30th, to all principal resorts in the East, North and Northwest. Limited to return October 31st. For further information, address the undersigned.

JNO. W. WOOD,
District Passenger Agent,
Meridian, Miss.

THE BAPTIST RECORD WILL BE ASSISTED IF READERS, WHEN WRITING TO ADVERTISERS, WILL MENTION IT.

FARM FOR SALE

47 1-2 acres of land susceptible of the highest state of cultivation and fruit-growing, 1 1-2 miles from Clinton; good road divides it. With 17 1-2 acres of woodland; 30 acres open land; 2 small houses. Ideal for our ideal schools, with our ideal people. Address PHILIP DIDLAKE, Clinton, Miss.

THE LIMITATION OF FAMILIES

A TREATISE BY PROF. DURRAN, Sect. in plain cloth cover, prepaid for \$1.00 bill or stamp. This treatise should be read by every married woman. Published and copyrighted by The Hygeia Sales Co., Dept. 23, Peoria, Ill.

SPECIAL OFFER ON CHURCH ORGANS FOR A LIMITED TIME

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CHICAGO COTTAGE AND SWAN

Write at once for this Special Offer. You owe it to your church to investigate, if they want an Organ. THE A. GRESSETT MUSIC HOUSE, Established 1879, Meridian, Miss. Special Summer Prices on PIANOS

ABSORBINE J^R
THE AN-SEPTIC LINIMENTEFFECTIVE IN
Dental Surgery

For Pyorrhea, Spongy Gums, Abscesses, Sinuses and all ulcerative conditions affecting the mouth and gums.

Because it is a true germicide: Chemical Laboratory examinations show that a 25 per cent. Aqueous solution of Absorbine, Jr., destroys Streptococcus Pyogenes.

Because it is non-toxic: Willard H. Moses, M. D., Consulting Chemist, Hartford, Conn., reporting on Absorbine, Jr., says: "It is free from toxicity, irritating properties, or other harmful actions."

Because it is non-destructive of tissue: It gently stimulates capillary circulation and thus helps to heal.

For cleansing the teeth: Absorbine, Jr., mixed with powdered pumice stone is very effective, and its sedative properties relieve irritation.

Absorbine, Jr., a 25c solution, compounded by the following formula:

1 Part Absorbine, Jr.
2 Parts Muriatic Acid, U. S. P.
1 Part Balsam of Walrus.

is recommended as a Mouth Wash, and will be found effective in relieving pain and soreness after tooth extraction. It destroys Diphtheria Bacillus in two minutes and should be an effective spray or gargle for any infected sore throat.

Dr. Silas B. Keogh, D. S., 481 Main St., Falls Church, Va.: "After extracting an ulcerated tooth, I pack the socket with cotton, saturated with Absorbine, Jr., and leave for several minutes. For such a condition, I know of nothing better."

Absorbine, Jr., is sold by leading druggists at \$1.00 for 4-ounce bottle and \$2.00 for 12-ounce bottle; or it will be delivered to you, all charges paid and safe delivery guaranteed, for 10c a box by the sole manufacturer, W. F. YOUNG, P. D., 475 Temple St., Springfield, Mass.

Send 10c for liberal trial bottle

ABSORBINE J^R
THE AN-SEPTIC LINIMENT

Pastor H. L. Martin assisted Pastor Spokes in a fine meeting at Belen last week. The blessings of God were upon the work. Pastor Martin is one of our strongest preachers, and a captivating pastor.

Prescription For
Liver Troubles

Bond's Liver Pills are from a prescription that originated in 1893 by three of the most prominent physicians of the South. They are especially intended to cure Constipation, Biliousness, Dizziness and all Liver Troubles. One little pill at bed time, repeated next night, when necessary, usually cures the ailments caused by torpid liver or bowels.

If your druggist cannot supply you, send to us 25 cents everywhere. BOND'S PHARMACY CO., Little Rock, Ark.

Dr. J. B. Gambrell says: "It is our opinion that Arthur Flake, of Baldwin, Miss., has no superior as a teacher of young people. His B. Y. P. U. is a delight. It is as clear as sunlight and sweetly persuasive."

Better and safer than calomel—Swamp and Fever Cure. Instant relief. At druggists.

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 All Societies of the State should send quarterly reports to Miss Margaret Lackey, Clinton
 All money should be sent to A. V. Rowe, Jackson.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

NOTICE.

Societies will please send the amount for the "Literature Fund" (ten cents per member per annum) to the Vice Secretary, Mrs. Rhoda Edwards, Jackson, Mississippi. Please remit by money order or by bank exchange. Do not send personal checks.

Don't sleep with calomel. Swamp Chill and fever cure is better. At your druggist

SUGGESTED ASSOCIATIONAL PROGRAM.

Devotional exercises.

Song.

Vice-president's address. (It is suggested that the vice-president stress those features of the work most needed in her association.)

Business read and discussed.

Ball call of societies. (It is suggested that vice-president notify each society that they are expected to give this response.)

Suggestions for discussion:

Music study class.

Uniform standard of excellence.

Our auxiliaries (Y. W. A., S. B., and R. S.)

Systematic and proportionate giving.

Jubilate.

Jubilate Psalm (100th Ps.)

Doxology.

Prayer-service; theme, "Meaning of the Jubilate." Suggested Scripture: Revelation 5:6-14; 7:9-15; Philippians 4:4-6; Ps. 100.

Song: "All Hail the Power of Jesus' Name."

Address: "History of the W. M. U. Jubilee to Southern Baptist Convention."

Song: "The Woman's Hymn."

Address: "A Prophecy of Growth."

Song: "How Firm a Foundation."

"Our Spiritual Need." (Talk showing the need of consecration to a new and higher missionary endeavor.)

Address: "Jubilate Praise Offering." (Taking collection.)

The Jubilate program which covers most of the above and furnishes many valuable suggestions on all the subjects may be had by writing to Miss M. M. Lackey, Corresponding Secretary, Jackson, Miss.

It is earnestly requested that

someone will prepare a history of work done in the association in past years.

Has it already any of this? Yes; about \$50,000. Why ought we to give liberally to this?

Because it places the money where it will work while we live, and also long after we are all dead and gone, helping struggling churches to get on their feet so they can lead the people to the Lord.

LESSON VII.

Work Among the Foreigners.

How many foreigners come to America to live each year?

About 1,000,000.

What do we call these foreigners who come to live in America?

Alien immigrants.

Who are they?

The largest number are Italian, the next Polish, the next Hebrew, the next German, and other races come in smaller numbers.

About how many nationalities are represented in those who come?

About forty.

Do they know America?

No, they do not, and most of them are quite ignorant.

Do they have our religion?

No; most of them have a religion little better than superstition, or else none at all.

What is the only way to make good Americans of them?

The only way is to lead them to Christ.

Can they be won for Him?

Yes; far easier than when they were among the prejudices and traditions of their old homes.

Do any of them go back to their old homes?

Yes; more than 200,000 each year.

What would it mean if we led these 200,000 souls to Christ?

It would be a mighty means for converting to our Lord the nations of earth.

How many workers does the Home Board employ among foreigners in the South?

Some are men and some are women.

What is the number of Home Mission workers in our cities?

About twenty-five.

LESSON VI.

The Church Building Loan Fund. Why does the Home Board need to have a large church building fund?

Because there are 4,500 churches in the Southern Baptist Convention with no houses of worship.

Where are they?

Three thousand are west of the Mississippi, 400 in Kentucky, 300 in Tennessee, and 800 are in the other states east of the Mississippi.

Why are so many of these west of the Mississippi?

In Baltimore, Norfolk, Tampa, New Orleans, St. Louis, Memphis, Kansas City, Galveston, Port Arthur, El Paso.

Are these men or women?

Some are men and some are women.

What is the number of Home Mission workers in our cities?

About twenty-five.

LESSON VI.

The Church Building Loan Fund.

Why does the Home Board need to have a large church building fund?

Because there are 4,500 churches in the Southern Baptist Convention with no houses of worship.

At the immigrant piers and detention houses, in mission and sewing schools, by visiting in the city slums, and in churches conducted for them.

Where do the Home Board missionaries for foreigners labor in cities?

Do they labor in other places than these?

Yes. In Alabama there is a missionary pastor to the Swedes at Silverhill; in Missouri there are a Swedish and a German missionary, while in Texas the work among the Mexicans includes missions at many of the smaller towns.

Are many foreigners coming to the South?

Yes; there are a million in Texas, and 800,000 in Missouri. Besides, there are many in Florida, Louisiana

and Alabama. A large number are coming south each year.

What must we do for these people?

We must give them the Gospel, which alone can save them and make them good citizens of our country.

The following clipping from a Laurel paper tells of a most interesting meeting with the three societies in Laurel. Mrs. Gates deserves much credit for the unique and helpful exercise. It is given here that others may be benefitted thereby. If all phases of the work are not understood, just write Mrs. L. G. Gates, Laurel, and she will explain more fully the work.

An Immigration Entertainment.

Monday afternoon the Woman's Missionary Societies of the three Baptist churches of the city held a social session which bids fair to be long remembered. With the society of the First Baptist church as hostess and Mrs. L. G. Gates as leader for the afternoon, they were given an entertainment both educational and uniquely interesting. It was styled "An Immigration Entertainment" and the guests, eight at a time, were conducted through the mysteries of immigration entrance into our country at any port of entry, preferably Galveston. All the rooms on the ground floor of the church edifice

were utilized and the first one the guests entered was styled the "Immigration Steamer." This one was presided over by Mrs. Gates, who explained the plan of the afternoon and distributed printed cards bearing all the questions that an immigrant is asked in the ship's manifest.

They were next directed to another room where a U. S. inspector, Mrs. R. K. Gunter, in a sterilized operating gown, examined them for contagious diseases. From her health tickets were obtained and soon they heard the voice of Health Officer Mrs. W. L. Wilson, calling out through a megaphone, first in one language and then another, "Get your health tickets ready." They were directed by her to a desk where sat a U. S. hospital officer, Mrs. Nettie Campbell, in a becoming trained nurse's costume, who stamped Galveston on each ticket. They were next directed to U. S. Marine hospital surgeon, Mrs. J. B. Jarvis. She was equipped with various surgical instruments for examining immigrants for skin diseases, trachoma of the eyes, sprays and towels and a bowl of disinfectant water. After examination some were passed, and some were sent to the "Detention Camp" to await a more rigid examination under Mrs. I. H. Brown. After being satisfied as to the health of each, this officer passed them on to the lady "Inspector," Mrs. Warner Beard at the wicket gate. She turned back all "suspicious" characters.

Next they passed before the Entry Inspector, Mrs. B. F. Thorpe, who went over all the questions in the ship's manifest to see if the answers were correct.

All information cheerfully furnished by any Queen and Crescent ticket Agent or

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Fifty Thousand Dollar Administration Building to Be Erected at Once.

Mississippi Woman's College—Our books are open now to reserve rooms for next session on a deposit of \$10.00. We are certain there will not be room for all who wish to enter. Make sure of a room now. NEW FEATURES FOR NEXT SESSION: Domestic Science Department Resident Nurse and College Physician, Free Physical Culture Course.

Next Session Opens Wednesday, September 17th, 1913. Enrollment Present Session: 1167

For New Catalogue and Post Card Views of the College, address

P. L. JOHNSON, Jr., President

Hattiesburg, Mississippi

**A NEW DEPARTMENT
FOR YOUNG PEOPLE**

NAME WANTED

THE MISSIONARY HEN.

A Serial Story by Ethel Verne King. "Well, Biddy Chick, they jest ain't no one I can talk to but you, least ways about this thing that's on my heart, fer nobody's interested, only to oppose it, but I low I kin talk to you, an' as lak to git help from you as anybody else."

John says, says he, "Now, Jane, you jest as well talk er flyin' as to talk of spadin' money to Chiny. First place we ain't got nary preacher in these here hills, an' you'd better go to prayin' fer the heathen that's a comin' up aroun' yo door, and let them that's across the world look arter their own heathen."

"I'm agin' the thing anyhow. I don't believe in this yere furrin' mission business yo' been a readin' up on, and they's other bruthern that feels the same as I do, and I tell you right now, Jane Drew, you can't have none of my money—hard-earn' as it is—for the Bible sez to begin at Jerusalem, and that's just whar I stand," and he chuckled to himself, and tapped his cane on the floor, jest lak he allus does when he thinks he's settled a question jest lak it ort to be settled.

"They's no doubt but you be a stan' on at Jerusalem and lak some more of the bruthern of Black Fox, hit lak you allus would."

The Lord did say to begin at Jerusalem, but he didn't say nothin' about stayin' thar."

"I guess, if you started out to plant yo' co'n, an' stopped right in the middle, you'd never git much of a crop, and if you'll read a little further on you'll see that he said to go to Judee, an' Samary, an' the uttermost parts of the earth, an' jest keep a goin', and a goin', and a goin' till me, 'cause I've done all over the world, and the Lord'll look arter the harvest, jest lak He looks arter the co'n."

Weh he had gone, hope died in the hearts of all, it seemed, save that of patient Jane Drew. She had always felt that the time would come when her prayers would be answered, and now her heart had been stirred to its depths as she read of the lands across the seas, and the more she read, the more eager she became to send the Gospel to the heathen.

"They're a reokin' out their hands to us, an' a pleadin' fer the light," she would say to Biddy Chick, who followed her about the yard and fed from her hand. "an' whenever I shut my eyes to pray I jest seem to see

mission journals some one's bin good enough to send into these hills, an' I've bin a thinkin', a thinkin' a heap about Chiny, an' Afric'y, an' Judee, and all them islands o' the sea, fur I know the Lord ain't no respecter o' persons, an' if some o' em has got black faces, an' some o' em red, an' yellow, an' brown faces, I think as lak as not if the blood o' Jesus was applied to their hearts, they might come out a heap whiter'n some o' these folks at home what's got white skins. But judging by their works, lak the Lord told us to, hit looks lak their hearts was powerful dark complexioned."

"Wal, as I sed, I bin a thinkin' an' a prayin', too, Biddy Chick, an' I jest about come to the conclusion that the Lord an' me has got to do somethin'!"

Jane Drew was a tall, thin mountain woman, with a pathetic droop in her shoulders—a small, pinched face with a mild expressive eye, and a gentle voice.

Her life had not been an easy one, for she had known much of want, privation and toil, and what we commonly class among our necessities would have seemed unheard of luxuries to her. But she uttered never a word of complaint at her hard lot in a work-a-day world, for she trusted in God, and her greatest grief in life had been that Black Fox had no church, and no preacher; nor did they seem to care.

Some years before a young man had come to the hills and preached at the country school house, earning as best he could, a very meagre livelihood, but receiving no encouragement save for two or three women and one aged man who had died soon after he came, he found little to keep him, and soon left.

Weh he had gone, hope died in the hearts of all, it seemed, save that of patient Jane Drew. She had always felt that the time would come when her prayers would be answered, and now her heart had been stirred to its depths as she read of the lands across the seas, and the more she read, the more eager she became to send the Gospel to the heathen.

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'em—milyuns o' pitiful little brown hands, a stretchin' out to us, an' then I pray. An' O, as sure as you live, Biddy Chick, I've seen 'em. Hit ain't no dream—more faces 'an ever I seen before, all pinched an' hungry, an' dispairin' lak, an' their white lips seems a wailin' O. Christian, send the light, send the light! and I says, 'I would if I knew how,' but hit jest seems lak they ain't no way, with no church, an' no preacher, an' nobody here a wantin' of 'em.'

do, an' have a missionary society all to ourselves—ourselves an' the Lord. You'll lay the eggs, an' I'll put 'em away 'till I have enough to sell an' then I'll put the money in a box, an' before the Lord I promise never to use a cent for a thing but the takin' o' His will." Springtime lengthened into summer, and summer into autumn, and then the cold, long winter. Biddy Chick was getting old, and Jane would soon need to find another hen to take her place. She had put a tenth of all her income from all the eggs and milk and butter into the box, and this had greatly swelled the precious hidden treasure.

(To be Continued)

this is the confidence we have in Him, that if we ask anything according to His will, He heareth us, and if He hear us, we know we have the petition we desired of Him."

"So I jest can't be discouraged fur the Lord ain't slack concernin' His promises, an' when we are a askin' fur His work to be done, we know we are a prayin' right in the line o' His will." Springtime lengthened into summer, and summer into autumn, and then the cold, long winter. Biddy Chick was getting old, and Jane would soon need to find another hen to take her place. She had put a tenth of all her income from all the eggs and milk and butter into the box, and this had greatly swelled the precious hidden treasure.

(To be Continued)

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MINISTER SENDS HIS PRAISE.

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The little box began to get heavy with the coins Jane received from the sale of the eggs of her missionary hen. It seemed that eggs never sold so high, and the hens had never laid so well, nor sung so cheerfully—yet Jane found herself almost impatient when moulting season came and Biddy Chick must rest.

It was in the Springtime when Jane had first been awakened to the great and appalling need of the world who knew not Christ. True, she lived in a frontier country, with no church, and only as they would drive for miles over the rugged hill road to a little school house where a man came occasionally and taught the people, they never heard a sermon, but in spite of their very limited opportunity, God had His chosen scattered here and there, and Jane said, "A preacher could be hed to marry their livin' an' bury their dead," and she did not feel that their own great need excused them from doing their duty, and following out the command of Jesus to send His Gospel to every creature.

She had prayed long and earnestly through a restless, wakeful night—weeping softly to herself, and asking for guidance in what she should do, and it was with a new light in her eyes, and a quiet, yet resolute look upon her face, that she set about the duties of the day.

The fire was lighted, and as was her custom, while she waited for the kettle to boil, she went to feed her chickens.

A new thought rushed into her mind, as they flocked around her, clattering in their own way for the corn she had brought, and as usual, she told the pet hen all about it.

"Biddy Chick, will yo' listen an' I'll tell you what we'll do. We'll go into partnership, that's what we'll

do, an' have a missionary society all to ourselves—ourselves an' the Lord. You'll lay the eggs, an' I'll put 'em away 'till I have enough to sell an' then I'll put the money in a box, an' before the Lord I promise never to use a cent for a thing but the takin' o' His will."

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(To be Continued)

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SERMON PREACHED AT FUNERAL OF A MARYLAND DRUNKARD.

The following is taken from a paper published at Oakland, Md., where there is a fight going on for the closing of saloons.

It purports to be a sermon preached at the funeral of a town drunkard, by a minister of that place:

"The scene before us is sad beyond all power of description. It is not my business as a minister to apologize for the mistakes of the dead man whose body lies in this casket.

"As the tree falls, it must be. Our limitations are such, and we see through a glass darkly, so that it is not always possible to tell how the tree falls.

"It is customary to exalt the virtues of the dead, and to minimize their faults, while we exalt the faults of the living and minimize their virtues. God would have us do justice to both the dead and the living.

"We who are living demand justice. We who are the object of criticism. Our demands are not so imperative as some one else is the object. Certainly, if the pale lips before us could speak we would only hear a mild demand for simple justice.

"So I endeavor to approach the task before me, which is by no means a pleasant one, with a sense of justice to both living and dead. A man who himself must stand before the judgment bar of God to 'give account of the deeds done in the body,' surely cannot afford to do on an occasion like this anything that would embarrass him in the great day. This funeral will not be delivered without taking into account the living as well as the dead. The dead can't talk back, the living can, and probably will, so I will say as little of the dead as possible, and speak directly to aid of the living.

"First, Clyde Liller, the man. It is needless to say his sun has gone down while it is yet day. When he should have been at his best, in the prime of manhood's powers, the supporter and defender of his family, taking his place as a citizen in a great republic, bearing his share of life's burdens, suddenly the light went out, and the spirit went back to the God who gave it.

"Clyde Liller, when at himself, was a generous, large hearted man. His wife has said more than once to the speaker that 'When Clyde was sober one could not wish for a better husband or a better father.' But when whiskey goes in, the man goes out.

"Social life in America is such that the man with a weakness for alcohol has a tremendous battle to fight, and in most instances is the loser. At some time in his life I know not when, he tasted the poison and later found the Scriptures true, 'At last it biteth like a serpent and stingeth like an adder.' The habit once contracted, its effects felt, his will power weakened, it got beyond his control until the finished product, the ultimate fruit of the American saloon lies a helpless, pitiful corpse before us. A woman has been made a widow, three children made orphans, because the liquor traffic gives revenue, and some men

will sell it regardless of the widow's ery and the orphan's wail.

"Some one is saying, 'He ought to have let it alone when he saw he could not control it.' O yes, how easy to say that and how little it means. That strong man who boasts that he can take it or let it alone, usually takes it, and sooner or later becomes a hopeless wreck himself.

"Another says, 'Let whiskey alone and it will let you alone.' This is another assertion as false as Satan himself. These innocent children let it alone, but it did not let them alone. This heart-broken widow let it alone, but it did not, it would not let her alone. Either directly or indirectly, this horrible monster, the liquor traffic, has his satanic clutches around the throat of every man, woman and child in our fair land.

"I want to say here that to my personal knowledge Clyde Liller did make a struggle and a brave one to stem the tide and free himself from the manacles that bound him hand and foot. When he would go to work in the hope that he was victor, on his way to the shop nostrils were greeted with the stench of the foul poison; boon companions were ready to lure him away from all his good resolutions; men were ready to take his last nickel and sell it to him regardless of the protests of his innocent wife; every fiber of his being was crying out for alcohol. He fell time and again only to get up and make a brief struggle and fall again, until, a hopeless, helpless wanderer, away from home and friends, the tired body lay down to sleep, the dreamless sleep. Such is the picture, the awful tragedy of one human life. But we make in this country 100,000 drunkards' graves a year; 277 each day. During this funeral hour 11 other of our fellow



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citizens will go in the same way, and thus the miserable work goes on from year to year.

"Clyde sought the comfort and help of religion. He had a religious nature. I have prayed with him in my own home, and witnessed with profoundest pity his hopeless struggle.

"My predecessor, Rev. J. B. Workman, told me he never worked as hard to save a man as he did to save Clyde Liller. But the miserable grog shop with its doors always open, was sufficiently powerful to overbalance any influence for good, and thus the task of saving him under the present conditions had to be abandoned. He tried working in a dry town, but

the national government itself is in the strongest of men it is too mighty to be contended against unaided. The greatest delusion in this world is that you can build yourself up by tearing somebody else down or that success can be reaped out of the frailties and misfortunes of others.

Upon these false principles the licensed liquor traffic acts.

By this delusion the people of this fair town

allow the accused, stenchful, blackening, damning, institution, the licensed saloon.

An institution that fosters and perpetuates an evil almost as old as sin itself.

An evil, haggard, monstrous, furious and diabolical, that for ages has walked

and crawled the earth combining all

that is obnoxious in the races of men

— it has gored with its horns, it has

torn with its tusks, it has crushed

with its hoofs, it has poisoned with

its fang, it has stung with its insectile javelin greater numbers of

the human race than have perished from all other causes combined.

It bribes, it lures, decoys, charms, fascinates, tempts and seduces, has the

eye of an eagle, the tooth of a rattlesnake, the jaw of a crocodile, the

crushing coils of a boa constrictor,

the slyness of the scorpion, and 'the

worm that dieth not.' It has cheated and deceived the nations.

By our false system of regulation, or attempted regulation, it hisses, it lies,

it cheats, it debauches, it kills.

"I am going to say something else.

The men who run saloons are not alone in this. Others are responsible.

When we get to the judgment

the man who made the foul

staff, the man who sold it, the man

who gave it to him when he could not

buy it, the man who is bondsman for

the saloonkeeper, the citizen who by

his silence or vote endorses the li

quor traffic will all come up with

fingers streaming red in the blood of

poor Clyde Liller, who fell a helpless

victim into the clutches of the liquor traffic.

"I hate it with an eternal, uncompromising hatred, and I don't care

who knows it. It puts its poisoned

talons on the home and robs it of its

furnishings. It takes the clothes

off the backs of innocent, helpless

children and the shoes from off their

feet. It brings mothers to the wash

tub and scrub brush, and straps bur

dens on their shoulders too heavy

to be borne. It dashes out brains,

and pulverizes the human heart. It

fills the poor houses, the penitentiaries, the lunatic asylums, and peo

ple our grave yards with the flower

of our manhood.

"By somebody's consent ten sal

oons are fastened upon this fair

town of Oakland, which, were it not

for them, would be an ideal place in

which to live. We silently toler

ate them, and the authorities grant

ures daze us. We are led in our desperation to exclaim, 'O Lord, how long?'

Gladstone says it has destroyed more human life than war, pestilence and famine combined.

"Somebody is to blame. This poor body is a murdered body, and the murderer goes scott free in this land of freedom, this land of churches, boasting one hundred thousand pastors; this land of colleges and universities, this land that has been styled 'God's last chance for the human race,' goes on murdering other wives' husbands, other children's fathers, other mothers' sons; goes on ruling congress, dominating state legislatures, intimidating town and city councils, goes on throttling the voice of the pulpit until God in His righteous anger has sent our land its greatest spiritual drought. And alas! How many boys go home whooping and yelling and cursing, reeling and staggering to their homes late at night because Oakland thinks she must have a little revenue?

"Is there not some way to elect a man to represent us at Annapolis who will say this thing shall stop?

"Whose boy will take the place of Clyde Liller? Somebody's will.

"To you men who are before me: The griefs, the scalding tears, the deferred hopes, the strangled aspirations of this woman ought to lead every man of you to lay the axe of absolute prohibition at the root of our license system and rest not till the whole tree is burned up root and branch in the fires of the holy and righteous indignation. As you behold the wound will you not bring the healing balm? As you witness the bondage will you not seize the hammer and strike off the manacles that bind at this very hour so many citizens of Garrett county? I know well that criticism will be heaped on me for saying this today. I have weighed every word and am prepared for the consequences. But I will not stand by and see a man cut down by liquor and witness the wreck and ruin of a home without raising my voice in solemn protest against the liquor traffic in Oakland, at whose door lies the responsibility of Clyde Liller's murder.

"I am going to say something else. The men who run saloons are not alone in this. Others are responsible. When we get to the judgment the man who made the foul staff, the man who sold it, the man who gave it to him when he could not buy it, the man who is bondsman for the saloonkeeper, the citizen who by his silence or vote endorses the liquor traffic will all come up with fingers streaming red in the blood of poor Clyde Liller, who fell a helpless victim into the clutches of the liquor traffic.

"And now a word to these two precious boys: Hear me today You will never forget this hour. You have been left without a father at this early period in your lives, and will have struggles in life and heavy burdens to bear, but I beg of you today to resolve down deep in your hearts never to taste, handle or have to do with that which caused your poor father's untimely death. Stay with your mother, encourage her, support her, be honest and true and the world will give you a place and you can make a living in it.

"And to this widow let me say: You have the heartfelt sympathy of this congregation. You have my prayers, and in your hours of loneliness when dark shadows gather around and life's mighty storms threaten to dash you upon the rocks

with a razor. Then, I'd take a one and split that and then paste the halves together, so'd have two centuries, if the sucker didn't look on both sides. It took 'em five years to catch me."

Mr. Underdone Cutlets, proprietor of the Speedy Cafe, was notoriously hard-hearted. The most weeping widow who ever graced a melodrama couldn't have wept a slice of state bread out of his restaurant without the price. So, when a pale and timid bum approached the desk and made a faltering appeal, it was no surprise to the lunch flers to hear a curt: "Nothing doing. Beat it!"

"I'm not a beggar," retorted the hungry man. "I'm willing to scrub floors, wash dishes. I'm just out of prison and nobody will give me work. I'm starving."

The proprietor betrayed a faint interest.

"What were you in for?" he asked idly.

"I'll tell you the truth," explained the ex-convict. "I was a kind of a counterfeiter. I used to take a hundred-dollar bill and split it in two

for reasons of its location in Richmond, the Woman's College affords superior advantages for the higher education of young ladies. The expenditure of a million dollars could not duplicate such advantages outside such a city. Admissions to all departments. Under College degrees. Special advantages in music. Students have use of Virginia State Library and access to numerous museums. Health record remarkable. Terms moderate. Write for catalogue.

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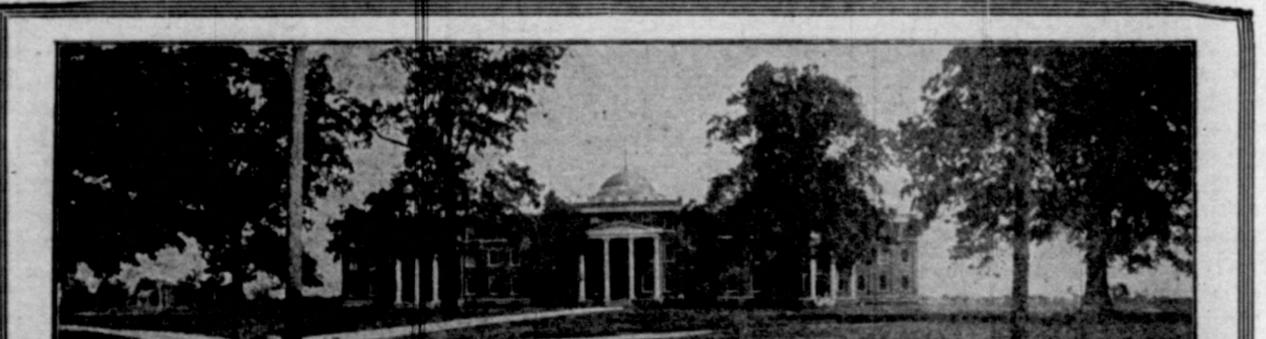
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The

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE
By L. E. BARTON, D. D.

August 3.

THE PLAGUES OF EGYPT.

Psalms 105:23-36.

Memory Text: "Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself, shall be exalted." Note the paradox of that golden text, but not a contradiction, mind you. Nothing is true than this saying. In the kingdom of God down means up, poor means rich, losing signifies finding, and giving means getting.

"He that would save his life shall lose it and he that will lose his life for my sake shall find it." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty." Paul said of himself, "As poor, yet making many rich." The road to distinction leads through the valley of humility. Notice Pharaoh, the proud haughty sinner, asserting his opposition to Jehovah and note his defeat and humiliation.

But Moses, the meekest man of earth, is ever lifted to a pedestal of power and honor. The very text of this lesson taken from the psalm, is a glorification, in poetry of God's victory, and a celebration of Pharaoh's downfall.

"Isaac also came into Egypt. And Jacob sojourned in the land of Ham."

The name Israel had its origin at the brook Jabbok, the night Jacob wrested with the angel and prevailed. His name was changed to Israel. "Ham" probably refers to the Egyptians as descendants of Ham, son of Noah. The word "ham" in Hebrew, signifies "hot" or "warm."

It was a popular domestic name for Egypt, but the Hebrews seem to have understood it to mean the descendants of Noah's son.

Some Hard Nuts to Crack.

When Aaron's rod became a serpent, Pharaoh's magicians performed the like wonder. What power enabled them to do it? Was it God or the devil? Probably the devil, but God permitted him to do it, just like God permitted him terribly to afflict Job in order that God might overcome the devil. Suppose Job hadn't lived and suffered what would become of God's suffering saints? What about Pharaoh's heart being hardened? It is said "his heart was hardened," and he "hardened his heart," and also that God hardened his heart. All are true. He was a man of base nature and wicked purpose, and the actions of such men are pre-determined by their wicked nature. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

Men cannot act differently from their natures. Secondly, the truth of God acting upon Pharaoh hardened him. Paul teaches that the truth is either the savor of life unto life, or of death unto death. Finally, God actively hardened him and appointed him to destruction. But mind you it is not said that God hard-

ened his heart until after we are told that Pharaoh hardened his own heart. God breaks only those who will not bend to His righteous law. He wills not the death of any but would that all come to repentance and live. However they who incorrigibly fight against Him shall be given over to destruction.

Terrible in His Strength.

How great is our God in power and how terrible in His strength when His anger burns! See the blood in all their rivers, pools, ponds, cisterns and drinking vessels and hear their hoarse famished cries for water, while their swollen tongues loll out of their mouths. Watch the swarms of flies fill the land till they are intolerable to man and beast. The pestilence walks abroad like a ghastly spectre of death. King and peasant are alike in the grip of the destroyer and a wall goes up from every whither of the land. Darkness that was distracting in its density hung over the Egyptians while Goshen was exempt. God was smiling on His friends, and frowning upon His foes. One stroke after another falls from His penalizing hand upon Pharaoh's devoted head, until the culmination of His punitive justice smites the first born in every Egyptian home and the wicked old king, broken and defeated, must send his message of emancipation to Moses. Ah, what an awful thing to harden oneself against God!

Wards of His Protection.

When these plagues fell on the Egyptians the Israelites were protected. God may chasten His own people for their correction, but His punitive strokes fall only on the sinner. The writer recently heard a preacher of ability discuss "why God punishes His people." He said, "God punishes His people just because the nature of sin demands punishment!" Think of it! A Baptist preacher saying that God punishes His people just because their sin requires it! Then, pray, what did Christ die for? There is not a thing punitive in the punishment He lays on His people. It is corrective. It is disciplinary. In fact, if you use words correctly, God does not "punish" His people at all. Punishment means a "penalty imposed as a result of transgression of law." Christ hath redeemed us from the curse of the law, being made a curse for us."

Christ bore the penalty for all our sins, past, present and future sins. He protected Israel from these plagues just as His mercy and love always shelters His own people in the day when His punitive wrath falls on His enemies. Flee to Him for refuge that the day of wrath may not find you naked and alone.

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